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New Testament Introduction, and it does not really add anything of value to current literature about the New Testament.

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THE HISTORICAL CHRIST; or An Investigation of the Views of Mr. J. M. Robertson, Dr. A. Drews, and Prof. W. B. Smith. FRED C. CONYBEARE, M.A., F.B.A., D.D., LL.D. Watts & Co., London. 1914.

A refutation of the extravagant theory of the Idealistic Monists, who deny the historicity of Jesus and the authenticity of all the New Testament writings, and of nearly all those outside the New Testament which bear on the early history of Christianity, has value when it emanates from "The Rationalist Press Association." It has greater value when written by so thoroughly scientific an authority as Dr. Conybeare. Dr. Conybeare is not limited to his unrivalled studies in the ancient literature of the Armenian Church, but understands historical criticism. A radical himself, he is well qualified to expose the shallowness of the hyper-critics of the Drews school, who count in their number every class of writer *except* a historical critic, and he fulfils the task *con amore*.

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THE GOSPELS IN THE LIGHT OF HISTORICAL CRITICISM. FREDERICK HENRY CHASE, Bishop of Ely. New York. Macmillan & Co. 1914. \$1.50.

This small book contains a reprint of an essay published in 1905 in the volume entitled *Cambridge Theological Essays*, an essay which received favorable notice at the time on account of its lucidity, its compactness, and the tone of devoutness and candor which characterized it.

To the present reviewer the value of the book seems to consist in its brief, clear statement of certain points, like the description of New Testament sources (pp. 9 ff.), influences which have moulded the tradition of sayings (pp. 21 ff.), comparison of the witness concerning the resurrection as found in Paul and in the Gospels (pp. 32 ff.), in the author's warm recognition of the duty of applying historical criticism to the New Testament, and in his expression of the spirit of caution and sense of religious values in which that criticism should be applied.

But the present significance of the book is doubtless to be found in the opening essay, which is new. Here the author speaks not

as an individual investigator but as a Bishop of the Church of England, concerning the limits of freedom of inquiry for the clergy, or rather "the limitations of the area within which a clergyman's conclusions in these questions may range" (p. xiv). In saying that the scientific worker in his consideration of evidence is "bound to take account of the Creed of the Church" (p. ix), he speaks with all gentleness and with respect for a spirit of complete candor and honesty, but the warning is unmistakable. If one, on the basis of the evidence, is forced to conclude that "Jesus Christ in his entrance into and departure from the world was like other men" (p. xiii), he has reached a conclusion contradictory to that of the Creed, and if the Bishop withdraws from such a student the authority to teach in the Church's name, "such action would without question be grave; it is only a facile rhetoric which could stigmatize it as intolerant" (p. xiv).

The timeliness of the republication of this essay becomes therefore apparent. It contains help towards reaching conclusions on certain important questions which shall be in harmony with those of the creeds. The question of the bodily resurrection of our Lord is discussed anew in the preface because in the meantime new treatments of the theme have appeared. Such a work as Lake's *The Resurrection of Jesus Christ* (1907) is probably in the author's mind, although he does not mention it by name. A careful reading of the argument, however, fails to reveal that he has added anything to the discussion in the original essay in the way of sifting of evidence. The new material consists rather of the addition of thoughts upon the nature of Christ's resurrection-body and upon the importance of the doctrine to the life of Christianity. Upon the question of the evidences for the Virgin Birth there is no new light. In the original essay the discussion of this point is left with the admission that the evidence is slight, but attention is called to the consideration that there are serious difficulties encountered in explaining the genesis of the story on any other basis than that of its historic truth. It is difficult not to think that to the clerical investigator the slightness of evidence in this case weighs less than in other cases it would in honesty be bound to weigh. At least it is noticeable that he leaves more room for difference of opinion in reaching results upon the question of the belief in miracles in the traditional sense, and we cannot help remembering that freedom here is not limited by the existence of any definite statements on this subject in the historic creeds.

On the whole, the responsibility of the religious teacher in an established church is stated with courage and conviction; but dis-

cussion is sure to be provoked as to the relation between the view here pronounced and real freedom of investigation, and further as to the place of authoritative creeds in a living church.

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THE DIVINE NAMES IN GENESIS. JOHN SKINNER, M.A., D.D. Hodder & Stoughton. 1914. Pp. viii, 303.

ELOHIM AUSSERHALB DES PENTATEUCH; GRUNDLEGUNG ZU EINER UNTERSUCHUNG ÜBER DIE GOTTESNAMEN IM PENTATEUCH. Beiträge zur Wissenschaft vom Alten Testament, herausgegeben von Rudolph Kittel. Heft 19. FRIEDRICH BAUMGÄRTEL, Lic. Theol. J. C. Hinrichs'sche Buchhandlung. 1914. Pp. viii, 90.

Professor Skinner's book, in the main a reprint of articles which appeared in the *Expositor* during 1913, is a defence of the current "documentary theory" of the Pentateuch against the attacks of Dahse, the most pretentious of its recent assailants. In a number of publications, beginning in 1903 and extending to 1914, the most elaborate of which is his *Textkritische Materialien zur Hexateuchfrage* (Giessen, 1912), Dahse has vigorously championed the contention first put forward by Klostermann some twenty years ago, that the documentary theory is untenable, because it is based on the occurrences of the names Yahwe and Elohim in the Masoretic text, which latter, it is alleged, the Septuagint shows to be utterly corrupt and unreliable precisely in respect to those names.

In spite of some provocation to the contrary from Dahse's pugnacious ally, H. L. Wiener, Skinner maintains an attitude of courtesy and good nature, endeavoring to state his opponents' positions with lucidity and fairness, and avoiding objectionable personalities, though he writes with a vivacity that we do not ordinarily associate with English theologians. The book is good reading, and will give to any student of the Old Testament who happens to be ignorant of the subject matter and merits of this controversy, a very fair idea of both. For the rest, it is gratifying to find an English writer on the Old Testament taking for granted that persons interested in a discussion of this character will understand German, although, oddly enough, the book contains more than the usual amount of elementary information.

The author has no difficulty in showing (1) that, as matters stand today, whatever might have been the case 150 years ago, the only effect of the complete demonstration of Dahse's contentions regard-